The Bombay Guardian.

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WEEKLY REVIEW.

—We learn by a letter from Ahmednuggur that six persons were received to the Am. Mission church there last Sabbath. Four of these were school girls and two were Hindoos of the Mahar caste.

—The proverb 'where there is a will there's a way' has been strikingly verified in the completion of the N. E. extension of the G. I. P. Railway to Jubbulpore, by which Bombay and Calcutta have been placed in railway communication with each other. It was declared to be impossible that the extension should be completed before an advanced season in 1871, and all parties had resigned themselves to this as to an inevitable necessity. But when the news came that Prince Alfred would visit India this cold season, it was found out that the line of rail could be completed early in 1870, and the thing has actually been done. We hope the line that is to connect us with Madras, will not languish until another royal personage can visit India.

—On the 7th of March H. E. the Viceroy, H. R. H. the Duke of Edinburgh, H. E. the Governor of Bombay, and other notabilities were to come together from different points of the compass and open the line. It was important that all should arrive there simultaneously so that one should not be obliged to wait for the other, especially that the Prince should not be obliged to wait for his hosts. A special train left Bombay on Sunday at 2 P. M. with H. E. the Governor and suite. Nevertheless, the very contretemps against which they wished to guard, occurred. The Duke of Edinburgh was left waiting at the station for several hours, for the Viceroy, the Governor of Bombay and others.

—The illumination of Bombay is pronounced a success and is described in language of highest eulogy. Some features of it were successful; others were not. A considerable number of triumphal arches had been erected; six of them in one neighbourhood; these were imposing wooden structures of 50 feet span with towers 50 feet high, to be lighted each by about 1,000 lamps. There was a vast amount of elaborate calculation, and co-operative activity, and lavish expense in many directions, and all with reference to one result, viz. the illumination. Yet the whole went for nothing; the lamps could not be lighted; there was a little too much wind. Surely it was a signal error to presume that on that particular evening, the winds would all steal away to the caves of Kenery or other convenient hiding-places.

—Among the things not dreamt of in the philosophy of our municipal rulers is the fact that more can be done in six days than in seven.

—The Elephanta Fête and the Harbour Illuminations, seem to have made the profoundest impression upon the annalists of these festive times, who have been obliged to adopt something of the style of the Arabian Nights' Entertainments, to give expression to their feelings of admiration. The spectacle was in many respects singularly beautiful.

—H. H. the Gaekwar has given two lacs of rupees for a new Sailors' Home, and Prince Alfred has laid the corner-stone of it on the Esplanade near Bazaar Gate Street. Other Native Princes and gentlemen have given considerable sums of money to be expended in the erection of a High School and other memorial buildings. This result of his visit will doubtless give the Duke of Edinburgh as much satisfaction as the illumination, fireworks, &c. have done.

—We hope the site chosen for the new Sailors' Home is large enough to admit of a good-sized compound surrounding the building. There should be a garden, and there should be space for recreation, so that the men shall not be obliged to go elsewhere and seek amusement. The best, the most useful and even the most favorite Sailors' Homes are conducted on temperance principles, and we would be very glad if the new Home would eschew liquor, and should try by more legitimate attractions to make itself worthy of the name of Home.

—The festivities attendant on the visit of the Duke of Edinburgh have dovetailed into those of the Holi. All classes of Hindoos are now diligently engaged in seeing who can make himself most vile in appearance, language and conduct. By filthiness and obscenity they render themselves acceptable to those whom they worship, whose true character is thus more significantly betrayed.

Many will read with pain and disappointment the extract from the *Hindu Reformer* given in our Epitome. Some of our foremost men among the Natives, men to whom we naturally look when we wish to know in what direction the educated mind of Western India is moving, have humbled themselves before Caste and Idolatry by drinking the water used in washing an idol. They had given offence to the Caste spirit by eating in the same room with some not of their Caste, and therefore performed this penance. It was hoped that there was sufficient strength of conviction on the part of these gentlemen, to forbid any humiliating concession of this kind. The performance of a penance is, virtually, an acknowledgment that they have done wrong, that they have become defiled, that Caste rules are entitled to all respect and obedience, and that hereafter they will sacredly observe them; this is what it really means, and thus it will be regarded by 'the orthodox.' They may say, An idol is nothing, and the water poured over it is nothing but water, and excommunication from caste involves a great deal of social inconvenience and a popular reproach, and if we can allay a tempest by any act so trifling as this, why not? They may say this; but their act will say more to the public, much more. The esteem in which these gentlemen are held by Natives and Europeans, gives the matter a great deal more of importance than it would otherwise have, and enhances, to the anti-reform party, the value of the victory which they have gained.

Since writing the above we learn that the name of Dr. Bhau Daji has been most unwarrantably introduced into the accounts given of this matter. We are enabled to state on the very best authority, and do so with an inexpressible feeling of relief and satisfaction, that Dr. Bhau Daji has performed no penance, and has no intention of performing any. If any were led to believe that he had done so, and were thus induded to perform the same, it can only have been by misrepresentation.

We are happy to mention the return from Europe of the Rev. M. M. Ross, Senior Scotch Chaplain, in renewed health and vigor.

The *Indian Church Review* has a long article thus beginning:

"The *Bombay Guardian* asserts that there is no authority for genuflexions or other attitudes or postures, or vestments, or symbols, or liturgies, neither in the Gospels, the Acts, nor the Epistles."

This is followed by three columns of extracts and arguments to show that genuflexions, vestments, symbols &c. are mentioned in the New Testament. We must say that we think it rather disingenuous on the part of our contemporary to conceal what the *Guardian* actually said and substituted his own version of it, without even indicating the article in which the assertion was made. After some search we find in our issue of February 12th what the *Review* professes to reply to:

"In all the words of Christ we find not a single trace of a desire for a general uniformity of worship. 'God is a Spirit, and they that worship him must worship him in spirit and in truth;' but nothing about genuflexions or other attitudes or postures, or vestments, or symbols, or liturgies, neither in the Gospels, the Acts, nor the Epistles."

Now a child can see the meaning of this. We of course did not mean that there was nothing said about symbols, or attitudes, or vestments in the New Testament. The reference is to instructions of our Lord regarding uniformity of worship; and the affirmation is that there are no words of Christ or of his apostles requiring this uniformity to be observed in genuflexions, vestments, liturgies &c. The next time our contemporary is pleased to notice our remarks, we hope he will extract our very words, and as much of the context as may be necessary to show their real meaning.

"On the Evils of War in general, and of the British Foreign Wars in particular: A Lecture; by Robert Shaw, Major General." This Lecture was delivered at Badenscoth, Aberdeenshire, Jan. 21, 1870. General Shaw is well remembered in Bombay. It is impossible to have any other sentiments than highest esteem for a man whose unselfishness and transparency of character, candor and generous devotedness to the good and the true, and righteous indignation against all injustice and oppression, were so manifest as these qualities were by General (better known as Colonel Shaw) during all the days he was among us here in Western India. In these days when there is so much careful consideration of what is *convenable* and personally profitable, it is good to meet with one whose strong feelings and ardent expressions are without any leaven of selfishness. Strength of feeling and purity of motive are of course no guarantee that a man's judgment shall be always in the right; and there are some perhaps who may not be able to go with the Lecturer in all he says about men and measures, who will none the less be ready to do justice to his motives and to his heart. This Lecture has, we are told, been delivered and printed "under the force of a conviction that to make war odious it is necessary to show, not only the levity and heartlessness of its schemers and promoters, but also the fearful responsibility they encounter both here and hereafter." The twenty years' war with revolutionary and Imperial France, the Affghan War, the wars with China, the Crimean War, it is regarding these that the Lecturer has most to say. His facts and arguments are telling and forcible, and the drift of the whole is to show that man is a very unfit creature to govern man. The comparison of Government with Government is just a comparison of systems in which short-sightedness and selfishness and ambition and recklessness have made more or less havoc of the interests of men. Thus it has been, is, and is likely to be until the millennial dawn. (Copies of this Lecture, price 4 annas, are to had at the Tract and Book Depository.)

Lieut. Warren is said to have discovered the Moabitish stone, mentioned in our last issue, though M. Ganneau aided him in getting possession of it. The Arabs, on finding that the Franks were after it, broke it into three pieces, but happily all the three pieces have been secured. A copy of 26 lines, about one-third of the inscription, has been forwarded to Mr. E. Deutsch, who gives the following account of it:

"The document starts with the words, 'I, Mesha, son of Ch . . .' Whether this be the Mesha who, driven at bay by the three allied armies of Judah, Israel, and Edom, sacrificed his son to save his country, or not, I cannot yet determine; but there is no special reason against the assumption. A king of Mesha's prowess might have spoken of his doings as proudly as is done on this monument. And, what is of much greater weight, the character of the writing, which, in default of a better word, we must still call 'Phœnician,' looks even older than that of many of the Assyrian (Mesopotamian) bilingual cylinders in the British Museum, the date of which is, at the very least, as old as the ninth century B.C., the time of this Biblical Mesha. It is, indeed, the palæographical part of the document which at present seems paramount. Apart from the very primitive character of the whole alphabet as it here occurs, there is one letter (the Kaph) which, to my knowledge, is found in no other Semitic remnant in this peculiar 'Moabite' shape. Next to this point ranks always for the present the geographical importance of this record. There starts up with absolute clearness such names as Beth-Bamoth, Beth-Baal-Meon, Horonaim, Dibon, well-known Biblical cities, either situate in Moab ('the names whereof were changed by the Israelites,' whence their variations), or temporarily held by Moab. These places among others, King Mesha on this stele boasts of having 'built.' Indeed, the words 'I built' occur so frequently that they form welcome landmarks to the decipherer. Besides these places which occur in the Bible, I find 'Karkha,' which I venture to identify with Kerek, the later name of the whole country, also the name of a hamlet still in existence. But apart from this mention is also made repeatedly of 'Israel,' the rival, often hostile power, and 'Chemosh,' the national god of Moab. Let this suffice now. The historical as well as the linguistic purport of this find are both so startlingly obvious that nothing need be added at present. I would only beg to urge on your committee the expediency of leaving no means untried to get possession of as much of this unique Moabite relic as may survive."

The *Pall Mall Gazette* adds:

"In spite of the very reticent tone of his letter in yesterday's *Times*, Mr. Deutsch allows it to appear that we have here the very oldest Semitic monument of moment ever found. The Ashmunezer sarcophagus itself will now have to be satisfied with the second place, even if it were as old as the seventh century B. C.—as some put it—which it decidedly is not. This inscription is a vast gain to the science of Semitic antiquities and geography. Will even a matter of this importanc not act as a stimulant upon certain dormant energies?"

Mesha, King of Moab, was tributary to the King of Israel, paying an annual tribute of 100,000 lambs and 100,000 rams, but finding this burdensome, and believing himself strong enough to defy the Israelitish power, and not imagining that Judah and Israel would combine against him, he revolted. We have an account of the war that ensued in 2 Kings III. The King of Edom joined the allied forces. Elisha the prophet accompanied the army, and was consulted by the kings, when all were in great straits for water, and through his word the armies were saved from the ruin that threatened them. From Isaiah XVI, it would appear that the tribute was still paid, or expected, in his day.

It would be well if the Palestine explorers could manage to enlist the Arabs in their work, instead of exciting their jealousy. They are probably acquainted with many interesting monuments and relics which we are not likely, without their aid, to know any thing about.

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THE LORD'S SUPPER.—IV.

A few words more are needed in our review of the Scripture testimony regarding the Lord's Supper.

"Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

The bread is the bread of the Lord, and the cup is the cup of the Lord; it is the Supper of the Lord to which we are invited, that we may commemorate his dying love, realize our union to him and our union in him, and under the power of the sublime truths expressed in the ordinance, consecrate ourselves anew to Him who bought us with his own blood. To make light of the ordinance is to make light of Christ's death. If the bread is to us like any other bread and the wine like any other wine, if our hearts and minds are not brought in contact with the great truths expressed in the Supper, we expose ourselves to the displeasure of Christ, the judgment of God, and have reason to expect severe chastisement. The apostle is not speaking of unbelievers, unregenerate persons, but of some who through feeble faith and want of right instruction, approached the Lord's table, without any proper conception of the exalted privilege. They ate and drank without contrition, without spiritual perception of the love that was speaking so eloquently by those symbols. They did not discern, did not view, consider, fix their attention upon the Lord's death. They were thus guilty of disparaging the Lord's body which was broken for them, the Lord's blood shed for them; they ate and drank judgment to themselves; they were chastened of the Lord, became weak and sickly and some were taken prematurely away. The judgment was in the form of sickness and temporal death; that they might not be condemned with the world. They should have proved themselves before approaching the Lord's table, and ascertained how far they could come to it in the exercise of an appropriating faith. They who are not living under the power of Christ's truth, who have consciousness of something that will not bear the light, and which they are not prepared to abandon, and they in whom the spiritual life is very faint, and over whom the business of life has an absorbing control, such are not in a proper frame to approach the Lord's table. We come there to receive new revelations of Christ's love; but if we are daily, habitually, casting away from us the recollection of the love already shown us, it is a mockery of him and of his people, to come to this divine feast.

As we have already remarked, all that is said concerning the Lord's Supper would not fill a single page of the New Testament. But almost every page of the New Testament is taken up with that which the Supper commemorates. Christian life is in the knowledge of Christ and him crucified, in the faith which appropriates the benefits purchased by his death, in his love shed abroad in our hearts, in his will done by us. To them that know this life, and who desire to know it more fully, the Lord's Supper is full of blessing.

THE SECOND ADVENT.—VIII.

Yourselves know perfectly that the day of the Lord cometh as a thief in the night. (1 Thess. v. 2.)

Several of the small band of Christians in Thessalonea had died. Their brethren were somewhat confounded; they were hardly prepared for such a contingency; their minds had been so powerfully impressed with the announcement that Christ was about to return in glory, that they were taken by surprise when some of their number died. They had a much stronger realization of the glory that is to be revealed here at the coming of Christ, than of the happiness of departed

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saints. The idea of happiness in a separate state of existence is one that is only gradually and with difficulty developed in the mind; when once men have got accustomed to it so that their children hear of it from the beginning, then this difficulty very much passes away, and men speak as confidently of the heaven to which their departing friends are passing, as though they had themselves paid it a visit. Does the New Testament favor the cultivation of such a sentiment? We think it does, both by what it tells us of the present abiding-place of Christ, and by three or four passages which speak very definitely and unequivocally of the removal of our departing friends to his presence. But there is a great deal more with regard to the coming of the Son of Man, and it is not difficult to understand why it should be so. The consolations of the former passages are for individual Christians; for the believer who is about to be detached from the company of his brethren who are in the body, and for the friends who commit his remains to the earth. But the passages referring to the glorious return of Christ, are of universal importance; they relate to the church at large, to all Christendom, to the whole world. The Gospel preached by Paul and Silas to the Thessalonians, had been concerning the life, suffering and death, the resurrection and ascension, and the coming again of Christ. Having believed upon the Saviour they immediately began to look for him. If we notice carefully the 1st Epistle to the Corinthians (ch. xv) we may find reason to believe that some in that church also had been staggered by the death of Christians; they had had faith in Christ that he would come again, but the doctrine of a *resurrection for those whom they had seen* die, was beyond their faith.

Writing to the Thessalonians, Paul says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, as others who have no hope. For if we believe that Jesus died and rose again, even so them also who believe in Jesus will God bring with him." He does not refer here to the intermediate state. Jesus died and rose the third day; believers in Thessalonica had died and had not risen. Paul carries the minds of their friends forward to the day when Christ shall return, as that in which these departed saints would rise and be seen in glory. "We who remain unto the coming of the Lord shall not prevent (get before) them who are asleep." Your friends that have died in the faith, have not, as you suppose, forfeited some advantage which we shall enjoy at the coming of Christ. Paul doubtless had repeated to them some of the parables of our Lord in which he spoke of his disciples as servants whom he had left in charge, and whom he would reward at his coming, according to their fidelity. The dead in Christ shall be there too, Paul now tells them. When the Lord himself descends with a shout, an archangelic voice, the trump of God, they shall rise *first*. Then we the living, the left behind, shall be caught up with them in clouds to meet the Lord in the air, and then be ever with him. This expression 'to meet the Lord,' calls to mind the expression in the parable of the virgins, Go ye forth to meet him. But as regards times and seasons, says Paul, ye have no need that I write unto you. Why? Had they perfect knowledge of the time that was to elapse before the coming of the Lord? Had Paul himself? No; but they had perfect knowledge of the fact that his coming should be as that of a thief in the night. This shows that the words of Christ had been faithfully reported to them; they had the same Gospel that we have. When they shall say, Peace and safety then sudden destruction cometh. When men are not expecting; when they are off their guard; when they have put far away the idea of Christ's coming; when they feel secure in their arrangements, and confident that their plans are to go on to a successful development and a triumphant issue; when the echoes of the Gospel are dying away in their ear, as of something which they have left far behind; then the day of the Lord, the day of sudden destruction cometh. Christians are not in darkness, because they know perfectly that that day shall come as a thief in the night, unexpectedly, and therefore they need to be ever on the watch; they are not in darkness because Christ's word forbids them to make sure that he will not come at present; they would be in darkness if they made sure that his coming would not be now. Knowledge that hinders men from watching, is not true knowledge, and they that have it will find the fruit bitter, sooner or later. And the blessed thing is that that which fits us for Christ's coming fits us to live till he comes. For the state of watchfulness is a state in which we are diligently accomplishing his will, and preparing everything for his inspection, and doing all that in us lies to give his words currency and influence in the world.

Think what your life would be if constantly, in all companies and engagements, in all your activity and rest, your conversation and silence, your asking and answering, your *writing and your meditation*, you kept distinctly in mind that the Lord is coming and will pronounce an opinion regarding all. If your letters were all written with a view to his inspection; your conversation were for his ear; your accounts were all kept with a view to his inspection; your doings and your omissions were all with his sanction; if in a word, you had it habitually impressed upon you, that at any moment a light above the the brightness of an electric light, should be flashed upon all you have been and all you have done since you professed to be the follower of Christ. Very well, that is the life of one who waits for the coming of the Son of Man, who looks for his glorious appearing, and who sincerely joins in the chorus that goes up from the flock that is dispersed among all nations, tribes and tongues, Come, Lord Jesus, come quickly.

SCIENCE AND FAITH.

There has been a discussion in the columns of a contemporary, regarding Theology and its place among the Sciences, one gentleman maintaining that it belongs among them only so far as it is the product of man's unaided inquiries, and that theology considered as a revelation from God has no place among them, and another writer maintaining the opposite. The former, Mr. Wordsworth, says:

"I understand by science a theory of knowing, a methodized exposition of human knowledge both intuitive and mediate, and I refuse that name to the subtlest and most elaborate deductions from what is not properly knowledge, but simply opinion or belief. Faith has its own proper sphere it may be, but it has nothing to do with knowledge, with science."

Again:

"The propositions that a certain man (the Pope), a certain collection of men (a General Council), or a certain collection of books (the Bible or the Vedas), are free from all error, or that a certain person who appeared at a certain historical epoch was not a man but God, neither rest on immediate intuition, nor are capable of mediate demonstration. These propositions are therefore received by *faith*."

And Pascal is quoted to show "the absolute gulf which lies between science and theology," he himself, one may say, "having been killed by his consciousness of it."

Here is what Pascal says:

"Who then will find fault with Christians for not being able to give a reason for the faith that is in them, when they themselves acknowledge that their religion is one for which a reason cannot be given? When they announce it to the world, they declare that it is foolishness, (1 Cor. 1. 19) and yet you complain that they are unable to prove it. If they proved it, they would contradict themselves; it is the lack of proof that shows that they do not lack sense (consistency)."

On the supposition that this detached passage fairly expresses the drift of Pascal, it is easy to show that he does not fairly or fully express the teaching of Scripture.

"The preaching of the cross" says Paul in the passage referred to, "is to them that perish foolishness." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." And there is more to the same effect in the succeeding chapter. Now what is the doctrine that is taught here? It is that sin has blinded the minds of men so that in things pertaining to God and salvation, the wisdom of man does not enable him of himself to obtain the truth, nor even to recognize it when it is presented to him. He exercises his faculties with some measure of fitness and success, when the great matters involving his relations to God, are not concerned; but with regard to these matters his mind is under a bias, and that which is an emanation of the very wisdom of God appears to his disordered mental vision, foolishness. And man's need is this, an influence from on high whereby his faculties shall be delivered from this bias, this disorder, and be able to act in their integrity. It is by faith that he becomes subject to this influence; for he must cease to have confidence in his own erring judgment, and must recognize the fact that a deceived heart has led him astray, before he will yield to this teaching from on high and receive the wisdom that is from above.

Science has only got to review its own past history to find testimony concerning the disordering influence of an heriditary bias. For many ages the philosophy of Aristotle was regarded as the *ne plus ultra* of philosophical truth; any thing that conflicted with this was heresy, and was pronounced 'foolishness' *ipso facto*; a bias was upon the minds of all students so that they could not get the benefit of their own powers and their opportunities. So too in Astronomy, the Ptolemaic system was accepted as unquestionable truth, and century after century, astronomers gave themselves to the more and more arduous study of the best methods of reconciling all observation with the theory of a universe having the earth for its centre; the Copernican system was 'foolishness' to them, as much as it was to the

people at the Vatican. These illustrations serve to show how fatally science is hindered by anything like bias or prepossession. The mind needs emancipation, even with regard to things purely mundane.

No man who honestly examines himself, can fail to see that his judgment is liable to be wrongly swayed by prepossessions and self-love and the desire to justify himself, and the love of ease and the dislike to fear. How much more easily is he convinced of wrong in another than in himself; of the duty of others than of his own. Now the solution of this entire problem about theology and science and faith is just here. Men love darkness rather than light, says the Scripture; not in the abstract, not regarding ordinary matters of science; but light that comes to them for the purpose of destroying their confidence in their own goodness and safety, that makes war upon their cherished opinions and habits, that requires them to enter a new path, and that a path of self-denial, humiliation and faith; this sort of light is not welcome, and the mind will not even allow that it is light, because it is so out of harmony with what it has hitherto regarded as light.

We need therefore the Spirit of God, the Spirit of truth. But this divine Spirit influences our minds in accordance with the laws of our mind. 'If I do not the works of Him that sent me, believe me not,' said Christ. The Pharisees, we are told, could not believe, 'because they loved the praise of man more than the praise of God.' The apostle Peter urges on those whom he addresses to be ready to give an answer to every man that asked them a reason of the hope that was in them. The apostle Paul urges the Thessalonians to prove all things. We have only to follow the preachers whose movements are recorded in the Acts, to see that they dealt largely in evidence. But is there a page of the Scriptures that does not address the understandings of man, does not present motives, does not bring arguments to bear against falsehood? How could it be otherwise, seeing that the Spirit of God is the Spirit of truth?

We acknowledge that too many who imagined that they were honoring Christianity, have spoken of faith and reason in a way to make it appear that men must forego the exercise of their reasoning faculties in religion, and have thus strengthened the prejudices, of many against it. Faith is the rectifier of reason; it is opposed to unreason, disordered reason. In the very next column which contained the letter we have been noticing appeared another letter in which faith is represented as the reception of all that the Church teaches. Here is an extract:

"No one will dispute that the exercise of 'private judgment' in the deliberations of the House of Commons, controls to some extent its acts. But who will say that the laws it promulgates are expressions of the individual and private judgment, and not those of the collective wisdom of the nation? So, to compare great things with small, and to use the comparison in its most limited application, the Church, God's representative on earth, promulgates His will to man, and demands of His creatures that ready obedience and subordination, a repudiation of which will assuredly receive punishment as an infraction of any of the laws we live and prosper under. The Church is God's witness and the keeper of Holy Writ, and so strongly do I recognise her authority over me, that with the great St. Augustine I am ready to declare, 'I would not believe the Gospel, unless the authority of the Catholic Church moved me thereto.'"

The English Parliament represents and legislates for the nation; but the Church of Christ consists of the entire body of believers, all alike standing in the same relation to Christ. 'One is your Master, even Christ.' We know of no Parliament between ourselves and Christ, and consider the conception here embodied a most unhappy and most fatal one. We prefer to go to the Bible to learn what Christian faith is:

"The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

WHAT IS TRUTH?

Be reconciled to thy brother and then come and offer thy gift. (Matt. v. 24). The idea that God may be propitiated by offerings, prayers, religious services, while we neglect the claims of our fellow-men, is one that has had a remarkable universality in this world. It springs out of a false conception of God, as though he were like vain man, flattered by the semblance of homage. Along with this there is a false notion of worship and of the end for which it is required. Christ teaches us that religion takes account of all real obligations, and every real claim of our fellow-man is endorsed by God, so that the neglect of it is an insult to God. This most important and fundamental instruction is embodied most conspicuously in the Lord's Prayer which compels us before we can sincerely utter it, to extend forgiveness to our fellow-men. One obligation is mentioned, but the principle is of general application. One would have thought that however other systems of religion might be characterized by the error mentioned, Christianity would be exempt from it, Christ having so very emphatically shown the vanity of all worship that overlooks the claims of our fellow-men upon us; yet if our congregations were to be sifted, and all who were neglecting their debts separated, they would be lamentably reduced. Lamentably? No, the church would gain by it. Is not such a sifting process the great want of the day? But the Lord himself must do it. It is He that shall baptize with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with unquenchable fire.

That one of thy members should perish and not that thy whole body should be cast into hell. (29) Here we have Gehenna again, but something very different from the valley of Hinnom (though prefigured by it) is indicated. Even in the day when this was spoken the Jews were accustomed thus to designate the place where those who died in their sins suffered the wrath of God. And that our Lord thus uses it is manifest: 'Fear not them that kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.' And again most emphatically and solemnly he speaks of the fire unquenchable and never-dying worm; of everlasting punishment, in fire prepared for the devil and his angels. There was never on this earth any one more jealous for the honor of God than Christ was, and it is just as impossible that God should lie as that that Christ should have taught any thing conflicting with the honor of God. Therefore they who object to this teaching show that they do not know Him whom Christ came to manifest; and the Christian may be sure that while he uses the language of Christ concerning the wrath to come, he is saying that which shall outlive the falsehoods of this world and be verified in the day of truth. But to say is one thing; what are we doing? Are we cutting off the right hand, plucking out the right eye, parting with what seems necessary to us and is very dear, rather than be hindered in our heavenward race? If we ask this or that Christian why they are so imperfectly consecrated to Christ, why their influence is so feeble, their zeal so questionable, we find that they speak of hindrances of various kinds, in their circumstances, relations, usages, engagements. Well, Christ has something to say about hindrances, and what he says is worth being prayerfully pondered.

But I say unto you, Swear not at all. (Matt. v. 34). Oaths were used to obtain a divine sanction for human obligations. But all real obligations have a divine sanction. It is not merely man that holds us to our engagements, our promises, but God himself. Men were accustomed ordinarily to leave God out of account, and only when a man wanted his neighbour to have confidence in him, he took an oath, as though he would bring himself under accountability to God in the matter. But oath or no oath, there is the accountability; and we have no right, by the use of oaths on certain occasions, to represent ourselves as free from accountability to God on other occasions. Christ would teach us that we are not merely bound to perform unto the Lord our oaths, but to perform unto him all our words.

I say unto you, Resist not evil. (39) It is Christ our Leader and Commander who speaks. The Christian is the disciple, follower, servant, soldier of Christ; he has covenanted to follow this Leader and be guided implicitly by his instructions. A man may decline to enlist as a soldier; but once enlisted, it is understood that he is to carry out not his own wishes but the orders of his general. They that see him marching or standing sentry, or doing other military work, know that he is not following his own caprice, but the orders given. Now it is something frightfully against our nature to be obliged to suffer indignities and injuries without resistance; but the question is, do we belong to the army of Christ? If we do, then it belongs to Christ to determine how we shall conduct ourselves. The question is not if we like his laws; that question came before, at the time of enlisting; He told us to count the cost, showed us his laws, and left it to our option to become his followers or not; we chose his service, and that ends the matter. If a man smites us on the one cheek, we may tell him that the General has given strict orders that we should suffer it, and offer the other cheek. And the Master is himself our example. But are we to act in such a way as that men shall think us pusillanimous? The very thought of this is to some of us agonizing. But are we to act in such a way as that men will think us disobedient to Christ? Here is surely a more awful alternative. God forbid that we should do any thing against the honor of our Commander. Shall we treat the express commands of Christ as though they were the heated expresion of a momentary impulse? As though he did not really mean us to keep them? An extravagant way of speaking that he had? This it would seem is really the interpretation to which most Christians seem to lend their countenance.—But is there really then no limit to these requirements? Because a man unjustly requires us to go a mile with him, should we go two miles? Because he dispossesses us of our coat should we give him our cloak? Why should we single out the burglar, the oppressor, to bestow our goods upon? Is this the best use we can make of the property and time and strength that God has given us? Are there no limitations to these sweeping requirements? The limitations are found in other commands of Christ. He is not speaking here of all injuries, for on another occasion he directs that a disciple, injured by a disciple, should confer with him on the subject in private, then before witnesses, and then bring it to the church. Paul when smitten on the one cheek, turned not the other, but answered indignantly, God shall smite thee, thou whited wall; and though he apologizes it was because he had failed to recognize the high priest. It is not always safe however to get the intrepretation of our Master's command from the conduct of our fellow-servant. But if we look carefully at our Lord's words it is not difficult to see the principle that is embodied in them, which is simply this: When men deal viciously with *you*, it is for you to exhibit that virtue which *they* are transgressing. They covetously lay hold upon something that is yours; now if you cling to that which they are tugging at, you will exhibit something that looks too much like their fault; it may be a sense of justice and not covetousness, but it will look to your excited opponent like the latter, and his covetousness will get no rebuke, for it must be rebuked by its opposite, not by its like. What he wants to see is generosity, and the display of this will bring before his conscience, in ugly relief, his sin of covetousness. Selfishness must be met by unselfishness, and the latter must be as conspicuous as the former. An angry man pours upon you a volley of abuse; the impulse is of course to

get angry in return, and you fancy that there is good cause for your anger. But you are the servant of Christ, and he has purchased the right to determine how you shall act under provocation. You are to exhibit the self-control and callousness which are so wanting in your choleric neighbour; you are to show amiability even. Injuries are to be answered by kind deeds. The man who has taken your cloak by means of some fraudulent claim, must carry away the feeling that you are of a different spirit from himself; and if afterwards you hear that he has fallen into great distress, go and give him your coat. Thus may you pour coals of fire that shall burn up his malignant and covetous feelings.

Correspondence.

SIR,—We have been informed by our Home Committee that Capt. Money, formerly Deputy Commissioner in Ranchee, has published an article in your paper on the Kolh Mission, referring especially to the disruption that took place here in 1868 and its consequences. We have not read the article in question, but the contents of the extracts supplied to us by our Committee are so offensive in their tone and language, that we feel it our duty to take the matter up in defence of our Mission and our Missionaries.*

1. Capt. Money is wrong in stating that "the management of this Mission was entrusted to young men fresh from Germany." The management rests in the hands of 3 Missionaries, two of whom have now been more than 9 years in the country.

2. Capt. Money is incorrect in stating "that the elders as a body clung to Mr. Batsch," for it is a well-known fact that those very elders, who were and are the most influential were excommunicated by Mr. Batsch for having taken part in that notorious migration of our Christians to Calcutta in 1868, whither they went to seek help in their land difficulties.

3. Capt. Money is again misinformed if he states "that we offered higher pay to our elders," for our elders *never* got any pay at all. During 1869 3, out of the 57 elders we have, were in the receipt of a small allowance, i. e. 2 and 3 Rs., and one 2 Rs. per mensem. This sum is in no way to be considered as wages but simply as a gratuity for the extra amount of work they have to do in their large Prachinships to protect their people against the attacks of the opposition Mission. When those attacks cease this small gratuity will also be discontinued.

4. Capt. Money accuses Mr. Jellinghaus of having appointed a man of doubtful character as elder and "allowed him to live a reproach to the Christian church." We have at once called upon Mr. Jellinghaus for the particulars of the case. His reply we beg to subjoin and leave it to your readers to decide of what value that "curious revelation" is of which Capt. Money has possessed himself by hearsay.

5. Capt. Money pities the Home Committee, because they "put implicit faith in the words of their Missionaries, although the latter have proved that they are capable of making the most false statements." We might call upon Capt. Money to furnish the proofs for such a bold assertion and to tell us the source from which he got the information that our statements made to the Curatorium are "most false." In the meantime we would warn him to abstain in future from language like the above. Party spirit may be all very well and even necessary to "carry a party through;" but when that spirit oversteps its limits and lowers itself so far as to give the lie wholesale to a body of Missionaries, then it is the duty of those who are the representatives of those Missionaries to protest against such unfair accusations.

Capt. Money would have done better, if he had communicated with us instead of giving publicity to his views on a subject which is perfectly foreign to his province. If he found any, thing wrong in the actions of our missionaries we would have been glad to receive his information on the matter and would have remedied the evil forthwith.

By kindly giving these lines a place in your next issue you will oblige,

The "Vorstand" of the G. E. L. Mission in Chota Nagpore.

ONASCH,	FLEX,	HABERLIN,
Praeses.	Gen. Treasurer.	Secy.

Mr. Jellinghaus writes:

I happened to be in Koorgao on the 29th May last year, when I received a letter from one of my colleagues in Ranchee with the information that the Christians in Tapkarra who belonged to the new Mission would not permit those of the old, i. e. German Mission, to enter the chapel, and that in consequence it would be advisable for me to go there and to see how matters really stood. I went and found on arrival the information received to be correct.

On appealing to the Christian inhabitants they all admitted that the chapel had been erected by the old (German) Mission and consequently belonged to it, specially since a majority of 60 families adhered to the old mission and only 20 to the new.

As the former Prachin had joined the opposition Mission a short time ago, it became necessary to appoint a new one, so I asked the Christians who had assembled in large numbers, to choose one out of their midst whom they thought fit to be their elder; whereupon some elders of other *Prachinships*, who were present, Paulus of Kurnool and Paulus of Diankel, men of fair repute, who have been the means of bringing thousands of heathens into the fold of Christianity, proposed a certain Stephen, a man perfectly unknown to me till then. This proposition was seconded by the whole assembly of Christians. But in order to make sure I distinctly asked the congregation once more in the presence of the schoolmaster Fakriga and the elder Daud, who both had joined the opposition Mission, whether there was any body who knew any thing prejudicial to the character of the said Stephen, if so, he should inform me now. As nobody came forward I confirmed the appointment.

On the 21st June 1869 we had to appear in court on account of the chapel mentioned above, where our opponents were declared to be in the act of possession. Whilst the examination of our witnesses was going on, the complainants objected to the validity of the evidence of the elder Stephen, whom we had called as one of our witnesses, on the ground that he was a bad character, because he had accused his wife of being a witch, and after having expelled her from his house had married another Christian girl. As this was entirely unknown to me, I instituted the necessary enquiries and found that Stephen's first wife, Bertha, had been suspected to be a witch and that her mother fearing unpleasant exposures had absconded with her to Calcutta. After some time had elapsed, Stephen consulted Fakriga the schoolmaster stationed in Tapkarra by Mr. Batsch, and was advised to take another wife, and he (Fakriga) would settle the matter with Mr. Batsch. Fakriga lived *two* years in Stephen's house, but the matter was never settled either with, or by, Mr. Bastch. This was unanimously agreed to by all the Christians to be the true state of the case.

We regret exceedingly that the matter had not been looked into at once three years ago and arranged by Mr. Batsch, but we are sure, no sensible man can accuse *us* of allowing an elder "to live a reproach to Christianity" when that man's wife has left him more than 3 years ago, and has never been heard of any more. No just man can insist on Stephen expelling a woman, with whom he has lived now nearly 3 years, during which time he has never been disturbed by the church. Church discipline, we believe, should be brought to bear upon people who obstinately refuse to comply with the rules of the Christian church, and when Stephen took another wife, under the advice of his schoolmaster, without having obtained a divorce from his former one, *then* the church should have interfered, but to do so now, would be unjust and unwise, for Stephen is respected by his people and successful in his work, for since he obtained the eldership more than 12 families have renounced heathenism in Tapkarra.

(Sigd.) T. JELLINGAUS.

Patrasburg, 2nd Feb. 1870.

* Captain Money's letter appeared in the *Christian Work*. We simply made an extract from it in our issue of Nov. 27, 1869. ED. *B.G.*

IS THE BIBLE TO BE OUR SOLE RULE OF FAITH?

To the Editor of the Bombay Guardian.

DEAR SIR,—Under the above title an article appeared in the "Indian Church Review" of March 10th. In this article the Bible is pronounced defective as a Rule of Faith. We must have Tradition before our Rule of Faith can be complete. The *I. C. R.* endeavours to show that "the Bible was not *intended* to teach us the Faith," and its argument is the following: The church existed before the N. T. was completed, had its Faith given to it before the N. T. was heard of, and therefore the Bible was not intended to teach *us* the Faith. I admit that this argument would be conclusive or nearly so, if we had the same teachers and propagators of the Faith which the apostolic Church possessed. But where are these? The *I. C. R.* will no doubt be able to reply.

Another argument of the *I. C. R.* on this point, namely, the Bible as a Rule of Faith is based on what is stated to be a fact, that "the different books of the N. T. were addressed to *Christians*." The Gospel by Luke is instanced among others. It appears that because this book is addressed to Theophilus (a lover of God) we are to understand it to be inscribed to a Christian. Is this a sound argument? Many persons in this country are called by such names as Ishvurdas, Bhugvandas, i. e. the servant of God. Does it therefore follow that all these persons are *Christians*? To whom was the Gospel of Matthew, of Mark, of John addressed?

Do we need Tradition to complete our Rule of Faith? I have used the word "complete," but it was hardly necessary, for the *I. C. R.* makes Tradition all in all. We are to 'search the Scriptures,' it is true. So much the *I. C. R.* actually admits—but not to find in them a Rule of Faith; that is provided, ready made by the Catholic Church, which, it appears, has gathered her articles from Tradition. In her formularies &c. "we shall find all that we are to believe." Then where is the use of the Bible at all? "It was not intended to teach us the Faith." Then what is the good of it? Now let us look at the question in this light. Either the Bible contains sufficient instruction and doctrine for the salvation of man and the perfect working of Christ's Church on earth, or it does not. If it does then what do we want with Tradition? And if it does not, then God has given us a Revelation which is imperfect. It were strange indeed if God would give mankind a book professing to be a safe guide to heaven, and yet while stating in it many things not essential to salvation, He would omit some things absolutely indispensable, and merely hand them over to the precarious custody of the human memory and tongue. Doubtless the *I. C. R.* will give us a full list of the articles of Faith treasured up in Tradition, not found in or deducible from the Bible, and yet necessary to be believed.

Again, we are informed that the Church is the sole interpreter of Scripture. If so, it is of vital importance for all to know what this Church is, what body or bodies constitute it. Is it the Church of England? If so, which section of it, for if ever a Church exhibited schism and internal contrariety, it is that Church at the present time? Or is it the Popish Church? If so, how many of her formularies are we to receive, and how many reject? Of course I do not mean to insinuate that the Dissenters form any section of such an infallible organization as that which without the Bible can show us how to attain to everlasting life. Would the *I. C. R.* be good enough to state what he intends by this "Catholic Church of Christ" of which he speaks so frequently without giving explanations of his meaning. A clear statement or definition or description of this church would be most desirable.

The *I. C. R.* asks, "How are we to know of ourselves the many things which our Lord and His Apostles said or did in addition to those which are written in the Bible?

I beg leave to ask him this very question, and hope he will answer it intelligibly. If he cannot do so, I would ask him again how he knows that the tradition of his "Catholic Church"—which Tradition is his Rule of Faith—was ever spoken or in any way handed down by Christ or His apostles? If we cannot, apart from the N. T, know what they said or did, then how are we to test the authenticity, and how yield to the authority of Tradition?—The proper heading of the article referred to in the *I. C. R.* would be "Farewell to the Bible."

R. A.

Epitome of News.

Saturday, March 12, 1870.

—The *Great Eastern*, having disposed of all her cable, has returned to Aden. The *Hibernia* is carrying on the work.

—Opening of the through line to Jubbulpoor; *Bombay Gazette*: "After some conversation with the illustrious personages present on the platform, during which the train had been shunted back, His Excellency the Viceroy, with His Royal Highness the Duke of Edinburgh, Mr. LeMesurier, Agent of the G. I. P. Railway and others, got down upon the line to perform the ceremony by torch-light. The key, which was of silver, having been placed in position, a silver-plated hammer was handed to the Viceroy, with which he knocked in the key. Lord Mayo then passed the hammer to the Duke, who in a workmanlike manner dealt the key a few more firm blows. The ceremony was then completed by the Governor General saying in a loud voice, 'Communication between Calcutta and Bombay is now complete,' and calling for three cheers, which were most enthusiastically given, with one cheer more for the Viceroy, and another for the Sailor Prince."

At the banquet which followed, Mr. Brereton, Chief Engineer of the Jubbulpore extension said: "To the engineers—especially to us who are the old hands—this day is one of much pleasure and satisfaction —pleasure, because the result of our earnest labours, viz. the union of the two great lines of this mighty continent of India has been consummated and inaugurated under both august and royal auspices worthy of so great an event as regards the future welfare of India; satisfaction, because through the untiring display of the best qualities of the civil engineers, we have been enabled, through the blessing of a kind Providence, to win a victory over time and space full of great natural obstacles, in a manner unsurpassed, and, I believe, unequalled, in the annals of English civil engineering enterprise in the East. Nine months, indeed I might say six months ago, neither our Board of Directors nor the Government of India, nor the public generally' really believed that the junction could be effected before the cold season of 1870-71, and it was only at the very commencement of the present working season, when a rumour reached us that we were to expect the honour of a visit from H. R H. in March, that we engineers determined to put our shoulders still more vigorously to the wheel, and to try if it were possible to have a through road from Calcutta to Bombay for H. R. H. We trust, therefore, that H. R. H. will be pleased to accept of the result of our *extra*-ordinary labours, as the best token of that very cordial and loyal welcome, we engineers, in common with the rest of the community, wish to offer him on this his first advent into Western India."

Monday, March 14.

—*Overland Mail*, Feb. 18: Mr. Gladstone has expounded the Government Land Scheme for Ireland.—Mr. Forster introduced the Government Compulsory Education Bill last night. It was well received.—A debate in the House of Lords on the Colonial question has elicited that neither party supports the proposition for a Colonial Council, like that of India.—The Queen leaves Osborne to-day for Windsor.—The Government contemplates severing its connection with the Indian Presidency Banks.—Lord Clarendon will receive a deputation of China merchants on the subject of the new Treaty, but not until after the return of Sir. Rutherford Alcock.—The army contingent in France for 1870 will be 15,000 men below the number legalised.—There have been numerous arrests in Paris consequent on an allged plot upon the life of the Emperor.—A protest from the Cabinets of Vienna, Paris, Munich, and Madrid, against the dogma of the Pope's infallibility is talked of.—Great excitement has been caused at Madrid by the arrival of the Duke of Montpensier.—Colonel Beresford (Conservative,) has been returned to Parliament for the borough of Southwark, defeating Mr. Odger and Sir S. Waterlow.— The newly-appointed Solicitor-General for Ireland has been re-elected at Derry, defeating Mr. Laxter by about ninety votes.—Severe and boisterous weather, added to the change in the management of the telegraphs, have seriously interfered with communication at home and with the Continent.—The batch of Thorncliffe colliers charged with rioting have been committed for trial.—Reports of the Mordaunt divorce case are attracting great attention.—As President of the Bible Society, the Earl of Shaftesbury protests against 'the revision of the Scriptures, as proposed by the Upper House of Convocation.' His lordship observes:—'The English Bible, as altered by the bishops, will cease to be the Bible, not only of the Nonconformists, but of the Scotch and Irish Presbyterian churches; it would cease to be the Bible of our brethren in the United States of America, and of every Protestant speaking the English language over the entire surface of the globe; we should, moreover, lie under the burden, the importance of which will, of course, be variously estimated, of having the fifty million copies of the Scriptures already issued by the society "synodically condemned".—Mr. Charles Egan has bequeathed over 200,000*l.* to the Roman Catholic charities of Dublin.—It is stated that Mr. Ayrton has under consideration a scheme for forming a gigantic covered piazza, to be roofed with glass, around a considerable portion of Hyde Park, as a convenience for promenaders.—The Duke of Montpensier arrived at Madrid on Monday morning (Feb. 14), unannounced and unexpected. He went to the Hôtel des Principes, and afterwards on foot to the Church of San Gines; then visited various private friends, and made purchases in sundry shops; then called on General Prim, with whom he had a long interview; then called on the Captain-General. Admiral Topete called on the Duke.—One of the subjects brought on in the debates of the Council, it seems, has been a proposition to allow priests to wear beards.—At Cambridge, yesterday, the honorary degree of Doctor of Laws was conferred upon the Archbishop of Syra, who was loudly cheered by the undergraduates. The degree was presented to the Archbishop by the Public Orator, who delivered an address in the Greek language.

—*Friend of India*: "A Mr. Barnett has come forward with proposals for constructing a line of railway from Kullar up the Conoor Ghat with trains drawn by a copper wire cable worked by machinery at the top, on a system which is said to have succeeded in America."

"Sir Richard Temple presided at the Annual Exhibition of the Free Church Institution in Calcutta on Saturday. After a statement by the Rev. Dr. Mitchell and other proceedings, Sir Richard delivered a long and comprehensive address on Free Church Missions and Missionary Education. He entered into details of the marvellous financial success of the Free Church, which has spent £300,000 on the youths of India alone, and appealed to the students to show their gratitude by using the education they had received for their own spiritual good and the benefit of their less fortunate countrymen. The speaker's allusions to the late Stephen Hislop, his friend, to Mackay, Ewart and Macdonald, to Dr. Duff, Dr. Wilson, Mr. Miller and other living missionaries, were loudly applauded by the students. The hall was crowded with visitors, Native and English. During the past year the Bengal Mission of this Church has instructed some four thousand youths of both sexes, of whom 126 are University undergraduates. There are 127 converts in communion with the church and 223 have been admitted since the commencement of the Mission. The sum of Rs. 48,354 was contributed to the Mission in India alone during the year. Of this Rs. 17,000 was in fees and Rs. 19,837 in grants-in-aid. One eleventh of the sum was spent on female education."

"The London Missionary Society are about to send out no fewer than sixteen Missionaries to Madagascar, so rapidly is Christianity spreading there. There is no parallel in all history to the progress of the Madagascar Church."

"The great scandal of sending a Bishop to Madagascar is likely to be at last caused by the Propagation Society. The Rev Alfred Willis, vicar of New Brompton, has been found willing to introduce dispeace into an Island where he will find only three priests who recognize his authority, and where the Church Missionaries work harmoniously with those of the London Missionary Society to whom, mainly, the Christianization of Madagascar is due. The *English Independent* says: The Queen and her advisers desire that the Christian Church in Madagascar shall know nothing of the squabbles and divisions of Western Christendom and who can blame them? A story of royal 'invitation' was told much more confidently about Hawaii than it is told now about Madagascar, and what has come of it? The Propagation Society has at this moment, in its pigeon holes a letter from Honolulu begging that Hawaii may no longer be troubled with Bishop Staley, for nobody there wants him or his cathedral, to collect funds for which Queen Emma was taken round the country by Bishop Wilberforce. The hour of the failure of the Hawaiian bishopric is inauspicious for the commencement of a similar experiment in Madagascar."

—*Times'* correspondent; Rome, Jan. 30: "I find that I did not give you quite correctly the facts relating to the Chaldean Patriarch. They are even worse than I related them. The Pope never gave him the option of being let off by a retractation of his expressed opinions. The two papers between signing which choice was offered were the deed of resignation of his Patriarchate and of renunciation of the specific liberties belonging to his Church. This shows what was really at the bottom of the Pope's exasperation. It was not the mere fact of a Bishop having in the Council spoken in opposition to views advocated in the official scheme (for, had it been so, he should have come down on others who had spoken far more freely), but the fact that a denunciation against a particular principle should have been made by the representative of one of the great Eastern ecclesiastical organizations, against which this principle is precisely meant to be directed. For many years the Court of Rome has strenuously striven to remove the independent privileges retained by the various ancient Patriarchates in the East—ecclesiastical dignities very different in their faculties from the sham Patriarchates erected in the West; these Eastern Patriarchs are really quite independent of the Pope in all matters appertaining to the administration and jurisdiction within their Church, and come into contact with Rome only on occasions of universal concern. This standing vestige of local ecclesiastical autonomy has long been an eyesore to the Court of Rome, and long has it been a cardinal object of the Roman prelacy to get rid of a state of things which in the eyes of this body annoyingly disturbs the equanimity and dead level into which it has successfully ground down in every other quarter the organism of Church Establishments. Some years ago a great stroke of success was achieved over the old rights of the Armenian Church. It is a long and not very creditable tale, with a deal of underhand shuffle and intrigue, into which it is not necessary to go, but of which the result has been to do away with the historical primacy vested in the see of Cilicia, and to put the Armenian Catholics under the domination of a delegate from Rome, who goes by the denomination of Patriarch. In crushing the Chaldean Patriarch the Pope has succeeded in dealing a most timely blow, calculated to cow timid and forlorn Orientals, far away from their homes, and in a manner stranded on a hostile shore, just before the long-laid and concerted attack on the independent privileges of the Eastern Church is about to be made, with a converging fire, in the appointed congregation for Eastern Rites."

—*Native Opinion* reports the discovery of a valuable Sanskrit library in a jungly corner of the Canara district, the property of two old widows who would with difficulty allow a list to be taken. This library contains copies of most of the old Dramas and Champus; the first two Vedas and portions of their commentaries; about sixty astronomical and astrological works, amongst others the *Vavana jatak*, the *Surya Siddhanta*, and at least three modifications of the Arabic *Ramal-Shastra*. Works on the Nyaya, Vyakaram and Vedanta abound while the standard poets are well represented. The late owner died at Benares.

—Captain Metcalfe, H. M. 14th, has been killed by an accidental discharge of his gun while out shooting in the N. W. Provinces.

—The *Times of India* correspondent tells us that before the shore-end was laid at Aden, the cable broke from its buoys and was only recovered after six or seven hours search with the grapnel.

—More than a thousand persons went to the Reception at Parell. The arrangements do not seem to have been perfect. The Prince was sometimes waiting for visitors, while a file of carriages extending for half a mile was in vain endeavouring to reach Government House. More than half of the guests failed to see the Prince, as after standing for an hour, with H. E. the Governor on one side and H. H. the Gaekwar on the other, he withdrew.

—The following is from the address of the general inhabitants of Bombay (6000 signatures)

to H. R. H. the Duke of Edinburgh: "Simultaneously with your Royal Highness's visit, Bombay, gifted with a magnificent harbour and already the commercial capital of India, has by the laying of the Submarine Cable, the completion of the Suez Canal and the Great Indian Peninsula Railway, become at once the focus of marine, railway, postal, and telegraphic communication between the East and West."

—A boy was killed and a man injured by the fall of one of the triumphal arches, blown down on Saturday.

—The English papers give large space to the case of Mordaunt v. Mordaunt, Cole and Johnstone. The following is part of the evidence of Sir Charles Mordaunt: "I am the petitioner and husband of Lady Mordaunt. I had known her a considerable time before the marriage, which was celebrated on the 6th of December, 1866, at Perth, with the consent of both families. I made a liberal settlement on her. I had previously gone eight times to Norway for fishing, as Lady Mordaunt knew. I believed my happiness to be perfect up to the very hour when it was ruined. I never denied her anything in reason, and consulted her wishes in every way, especially as to the visits of friends and relations. I had heard her speak of Captain Farquhar, Lord Cole, and Sir F. Johnstone as friends of her own and of her family. I received them after marriage into my own circle. I had a slight acquaintance with Lord Cole and Sir F. Johnstone. Sir F. Johnstone, at the suggestion of Lady Mordaunt, was invited to Walton. I was also aware that the Prince of Wales had an acquaintance with my wife. I had spoken to his Royal Highness, but was never intimate with him. I was aware that he was on visiting terms with her family. He never came to my house at my invitation. I warned my wife against continuing the acquaintance with his Royal Highness for reasons which governed my own mind. I told her I had heard in various quarters certain circumstances connected with the Prince's character which caused me to make that remark. I did not enter into particulars. At that time I had seen the Prince once at my house. I was M.P. for South Warwickshire for nine years and until last dissolution, in 1868. I was not aware till after my wife's confinement that the Prince had been a constant visitor at my house, nor that any correspondence existed between them."

Sir James Simpson and others gave testimony in favor of her insanity. The Prince of Wales, as we have been told by telegraph, denies the imputations made against him.

—Mr. Gladstone, in answer to a question put to him, has declared his wish and intention to introduce, after Easter, a measure altering (and we suppose in effect repealing) the Ecclesiastical Titles' Act passed on occasion of the Papal Aggression.

—The *Record* says that the Bishop of Calcutta has written to the Presiding Episcopal Bishop of the United States, asking that missionaries may be sent thence to his help. He says: 'The education and training in America are particularly calculated to be a good preparation for work in India;' and adds, that very able and active missionaries, men and women, come to our shores, sent by other denominations from America.'

—There was 'quite a crush' at the Cathedral, not to hear the Bishop, but to see Prince Alfred, who after all did not go.

—A transparency representing *Galatea* sailing in a shell over a green sea, and an arch on which it rested, fell on Saturday before the violence of the wind.

—The Rev. Mr. Welsh, Incumbent of Christ Church, Madras, is giving a course of Lectures on the leading articles of the creed of Pope Pius IV, on the Wednesday evenings of Lent.

—The Rev. J. C. Ryle: "What was the position of the laity in New Testament Church? This is an inquiry which demands special notice, and deserves special attention. I am much mistaken if a close examination of this point will not astonish some people, and make them open their eyes. I can hardly find an instance in God's Word in which the ministers *alone* are ever called the Church, or ever act for the Church without the laity uniting and co-operating in their action. Are the deacons appointed? The twelve recommend it, 'but the whole multitude' choose. (Acts. vi. 5.) Is a Council held to consider whether the heathen converts should be circumcised? The decision arrived at is said to come from 'the apostles and elders and brethren.' (Acts xv. 23.) Are inspired epistles written by St. Paul to particular Churches? In eight cases they are addressed to the 'Church—the saints—the faithful brethren'—and in only one case—the Epistle to the Philippians—is there any mention of 'bishops and deacons' in the opening address. That there was to be a distinct order of men to minister to the Church is to my eyes most plainly taught in the New Testament. But that 'the Church' in every city or country means especially the laity, and the ministers were only regarded as the 'servants of the Church' (2 Cor. iv. 5) seems to me as clear as the sun at noonday. As for a Church in which the clergy acted alone, settled every thing, decided every thing, judged every thing, and managed every thing, and the laity had no voice at all, I cannot find the shadow of such a thing in the New Testament."

He adds, regarding *the sale of livings*: "I hold that it deserves unmitigated condemnation. A system by which a cure of souls can be sold like a flock of sheep or a drove of pigs, is simply a disgrace to the Church which tolerates it, and the country in which it takes place. It ought to be clean swept away. The heaviest penalty ought to be imposed on every one who has anything to do with it, either directly or indirectly, either as principal or agent. Let all alike, buyers, sellers, vendors, purchasers, clergymen, patron, and lawyer, be severely punished if detected. The thing is an offence in God's sight and a blot on the character of the Church of England."

—The funds for the Faraday Memorial have reached the sum of £14,000.

—The Hotel Pelham, in Boston, Mass. projected too far into a street which the authorities wished to widen. They did what in America is considered a very simple matter, moved the hotel (weighing 5,000 tons) back, the needed distance. It was 96 feet by 62, and seven stories high above the basement. There were four screws and a man at each. At a given signal they made one quarter turn and the building moved back an eighth of an inch. In thirteen hours and forty minutes the thing was accomplished.

—By a recent American invention, paper is supplied as a building material.

Tuesday, March 15.

—*Bombay Gazette*: A great incident has happened in the military management of the Bombay Presidency. The superior authorities have deemed it expedient to suspend the Major General commanding the Poona Division, pending a reference to the home authorities of matters about which serious disputes have occurred. So many versions of the story are bruited about that, for the present, we refrain from making any comments."

"The Raja of Drangdra has, we hear, placed at the disposal of the local Government a sum of Rs. 30,000 to commemorate the visit of H. R. H. the Duke of Edinburgh to this Presidency."

—The Duke of Edinburgh made return visits to the Native chiefs yesterday. The Gaekwar presented his illustrious visitor with a sword decorated with precious stones, and a dress coat ornamented with pearls and diamonds.

—Reuter's China Express; Shanghai, Feb. 15: The Naval Court of Enquiry appointed to examine into the circumstances attendant upon the sinking of the U. S. C[illegible]ette *Oneida* has concluded its sittings. The [illegible]ificate of Captain Eyre of the P. and O. s.s. *Bombay* has been suspended for six months from the 11th inst., in that he in the opinion of the court erred in not standing by the disabled ship.

Captain Blanch of the *Newcastle* and Macallister, chief officer, of the *Allen Morris*, were both found guilty of murder, and sentence of death was recorded. Macallister was allowed to go free under a bond to appear when called upon, and Captain Blanch was told that the Judge would recommend the Minister to commute his sentence to one year's imprisonment.

—Bothwell, a seaman, has been stabbed by another, named Johnson. The former is in hospital, the latter in jail.

—Noticing the return of the 95th to Bombay, from Mhow, the *Times of India* says: "The 95th landed in Bombay first at a critical moment, when many a cheek was blanched and many a lip pale for fear of what the morrow might bring forth—for this was in the middle of September, '57. The regiment was landed immediately on its arrival in harbour, supplied with three days' cooked rations, and 100 rounds of ball cartridge. For some time the men slept in their clothes with their hands upon their rifles; and one of the first duties Colonel Raines had to perform was to preside at a court martial for the trial of nine mutineers of various sepoy corps in the morning, and in the afternoon to see the sentence of the court carried into effect upon the ringleaders—that they be blown from guns on the Esplanade."

—*Asiatic*: "There is no reason, if a line of smart steamers were established between Bombay and the Mediterranean, why our letters should not be brought for little more than half the present rate. The Austrian Lloyd's, we have no doubt, would readily tender for such a service, *via* Brindisi."

—The remains of a fossil serpent, 30 feet long and of a species new to science, have been discovered in the Eocene greensand of New Jersey, U.S.A.

Wednesday, March 16.

—*Madras Mail*: "A huge crocodile, apparently about twenty feet in length made its appearance in the Pondicherry roads on Tuesday last (March 8), where it still remains exciting no small astonishment among the inhabitants of the town, who congregate in large numbers on the beach and the pier to watch its movements. The scaly monster paddles about on the surface of the water between the ships and the beach."

—Cholera was raging in Zanzibar in December last. About 10,000 died. It was spreading in the interior of Africa, and it was feared that Dr. Livingstone's supplies would be hindered from reaching Ujiji.

—*Bombay Gazette*: "The trip of H. R. H. the Duke of Edinburgh to Elephanta, yesterday evening, was a remarkable success. So also were the illuminations at the Apollo Bunder and of the vessels in the harbour. At Elephanta there were between two and three hundred guests; dinner was served in the Caves; and the illumination, fireworks, and bonfires on the island, when the steamers were leaving, formed a spectacle which will not soon be forgotten."

—Wm. Rowland, compositor, Oriental Press, fell into a tank on Monday night and was drowned.

—*Times of India*: "One scene in the very interesting drama of His Royal Highness Prince Alfred's reception in Bombay will be the Fancy Bazaar of the Alexandra Native Girls' English Institution,—the Institution which, as a seminary for the higher education of native ladies of the upper classes, is unequalled in India, and is named after His Royal Highness's illustrious sister-in-law, the Princess of Wales. To the Fancy Bazaar which is to be opened on the 17th instant, His Royal Highness's sister, the Princess Louisa, has sent beautiful and valuable contributions. Her Majesty the Empress Eugenie of France, has also sent a splendid contribution, the work of her own hands. Other Royal Families of Europe have also sent contributions."

—*Hindu Reformer*: "At a dinner party given by Mr. Bal M. Wagle there were present, among others, Dr. Bhau Daji, Messrs. Ramkrishna Gopal Bhandarkar, Ramchundra Vishnoo Madgamkur, Madhao Narayan Shragamkur Dr. Atmaram Pandurang, Mr. Narayan Mahadeo Parmanand and Mr. Govind Vithul Karkare. Now although the guests were of different castes and the last even of a different persuasion from the rest—his change of religion being well-known—yet the dinner was arranged with the concurrence of the host's old mother in accordance with orthodox practice. Mr. Karkare was seated at one extremity of the room and the rest of the part were separated from each other just as at any orthodox party. It began to be rumoured a short time after the event that Mr. Karkare had been dressed as a Brahmin, and that at the dinner party no caste distinction was observed. Thus commenced the agitation amongst the Shenvies which led to a meeting of the caste. Most of the accused refused to attend this meeting, but at the persuasion of one of themselves supported by two other influential members of the caste, they attended, on the understanding that nothing more was required of them beyond the host's relating the facts of the case and disclaiming any sinister design against the usages of the caste on the occasion of the party. This accordingly was done; but the caste meeting instead of closing the business there, appointed a committee, with one of the accused, Dr. Bhau Daji, as member, to investigate it on Shastrical grounds and to adjudicate penance to the offending parties. It was resolved by this committee then that the host alone was to do penance by drinking the washing of an idol, or even simply by saying that he had done so. This, however, did not give satisfaction to the caste who thought all the accused should be subjected to the same penance, and so they held another meeting. Before the resolu-

tion was formally put, it was declared on behalf of Dr. Bhau in presence of his brother Dr. Narayan Daji, that he had already gone through the penance and was therefore declared purified. Thus elated by a grand but easy victory, the meeting gave two days more for the rest to follow or suffer excommunication. The closing scene is completed by Messrs. Madgamkur, Shirgamkar and Bhandarkar, after some struggle with themselves, following the wake of Dr. Bhau, Mr. Wagle being relieved from the difficulty against which he was fighting by one of the sects of the caste coming to his help."

THURSDAY, MARCH 17.

—In the Central Provinces, Dher boys are admitted into the Government schools.

—*Times of India*; fête at Elephanta: "At the top of the stairs tents had been erected for the accommodation of ladies, and high overhead, with a carpet of rich red stuff leading thereto, was the tent of His Royal Highness. In front of the Caves stood His Excellency's band, discoursing sweet music; round the corner, behind a convenient clump of bushes, was an extempore bar where guests, tired by the ascent, might refresh exhausted nature; and all round promenaded hundreds of ladies and gentlemen enjoying the beauty and novelty of the scene. Inside the Caves were of course those grand pillars and figures and groups on which the learned Doctor John Wilson could discourse so eloquently, not all looking on as if nothing had happened, but with a joyous glow upon their features, as if, overcome by the festive scene around, they had relaxed a little of their usual stolidity in honour of the occasion. The Caves had all been matted, and three rows of tables extended from the entrance towards the further end. Transversely at the further end, just in front of Shiva in his threefold character of Creator, Preserver, and Destroyer was the table at which were to be seated His Excellency the Governor, H.R.H. the Duke of Edinburgh, and the more distinguished guests: hundreds of candles illuminated the Caves, to which the appearance of a handsome saloon had been imparted."

The return: "The procession having now been formed, the pilot tug went ahead, and the *May Frere*, having on board His Excellency Sir Seymour Fitzgerald and staff, H. R. H. the Duke of Edinburgh and staff, Sir William Merewether, Sir Leopoold Heath and others, went ahead, amid ringing cheers from the other steamers under whose bows she had to pass. People looked back upon Elephanta, and found four splendid bonfires on it peak, and they looked forward upon the Harbour, there they saw the splendid line of the P. and O., with all the merchantmen beyond. Every vessel of the P. and O. Company was lit up from the water's edge to its topmost spar, and on every vessel also were there stout lungs to shout a sailor's welcome. As the *May Frere* reached the first of these steamers, a salute was fired from all their guns; and as she passed the last, the cheering ceased, and the Band spoke, forth 'Oh how my heart goes pit-a-pat, pit-a-pat.' The street of boats, some three miles in length, was a most effective and appropriate demonstration. The lights burned on board were at one time held high aloft, at another waved jubilantly over head, while cheers such as none but sailors ever uttered came floating by from either side. Away down the harbour a scene was being enacted of which it is impossible to convey any adequate expression; language fails to picture it. Many a magnificent ship was a perfect blaze of light from the water to the top mast—every spar and rope being a line of fire."

—Steamers, via the Suez Canal, are just now arriving at the rate of one a day. The *Spartan*, arrived yesterday, was the means of saving another Steamer, the *Hotspur*, from going on the Ussraffi reef in the Red Sea.

—The *Times of India* announces that the Hon. Mr. Sassoon has given, as a memorial of the Duke of Edinburgh's visit, the handsome sum of one lac of Rupees for building a High School in Bombay.

—Mr. Prichard proposes an international tribunal for the settlement of difficulties between the Government of India and the Native States.

FRIDAY, MARCH 18.

—Wednesday, H. R. H. the Duke of Edinburgh went to Khandalla and returned, and was at a ball at Government House. Yesterday, he visited the Byculla Schools, the Roman Catholic Orphanage, the Sir Jamsetjee Jejeebhoy's Hospital, the Elphinstone College, the Alexandra Institute, and the Flower Show, and laid the foundation of the new Sailors' Home.

—Deaths last week, 284.

—The visit of the Alexandra Institution: "His Royal Highness and His Excellency the Governor, on entering, proceeded to the centre of the hall, and heard an English song sung by the girls of the Institution. A recitation in English was then given by Miss D. F. Cama and Miss Ramchunder Balcristna in a distinct and clear tone, and the ease and fluency with which the passages were delivered showed that they had made a creditable progress in their study of the English language. At this stage of the proceedings, an incident occurred which, depicting as it did a peculiar native custom adopted on festive occasions, could not fail to attract the notice of Europeans. In front of the Prince went and stood two Parsee ladies, Mrs. Cursetjee Cowasjee Ashburner and Mrs. Bomonjee Cursetjee Cama, the one with a gold embroidered scarf from Benares in her hand, and the other with a garland of flowers. One after another they put the scarf and the garland round His Royal Highness's neck."

—The latest news from the Military Revolt in Goa, left the troops marching on the Capital, Feb. 24th, *three weeks ago*.

—Dr. Bhau Daji was present at Elephanta, by request of the Governor, as interpreter of the sculptures to the Prince.

TELEGRAPHIC NEWS.

London, March 7th.—A deputation of Irish Members urging an extension of the Ulster Tenant Right in the other provinces, waited on Saturday upon Mr. Gladstone, who promised to give the matter his careful consideration.—Advices from Canada state that the attempt of Schultz to overthrow the insurgent Government has failed, owing to the settlers not having supported him. The majority of Schultz force has since been captured, but he himself has escaped.—France has proposed to send an Ambassador to the Œcumenical Council.

8th.—In the House of Commons last night, the Hon. Mr. Vivian, in replying to Captain Stackpool, said that he considered it unnecessary to sanction the wearing of beards in England. Troops returning from India must conform to the Queen's regulations.—Mr. Cardwell, in replying to Sir Robert Anstruther, said, that lieutenants selling out under the new regulations, before succeeding to a company, received the regulation price. Major Anson said, that the result would be to stop promotion. Mr. Cardwell promised to reconsider the question.—The debate on the Irish Land Bill was carried on chiefly amongst the Irish members—Mr. G. L. Bryan and the Hon. C. W. White seconded the motion of rejection. The majority of the speakers criticized the details of the Bill.

9th.—Lord Napier was again examined yesterday before the Abyssinian Committee. He said it had been impossible to form a correct estimate of the expenditure necessary, owing to the difficulties of the country. His Lordship declined to give judgment against the late Govenment by stating that the estimates were unreasonable.—The *Rangoon*, with the outward Indian mails left Suez for Bombay on the 6th instant at 12 p. m., (six hours before contract time).

11th.—Mr. Cardwell's proposal for the abolition of the ranks of Cornet and Ensign is exciting great dissatisfaction in military circles.—Hon. Henry Berkeley, member of Parliament for Bristol, is dead.—A scheme has been submitted to the Œcumenical Council for defining the dogma of infallibility.—The Papal Government has been requested by the French Government to admit their representatives.—The transport *Malabar* has left Suez.

12th.—Mr. Disraeli has accepted the second reading of the Irish Land Bill. He severely criticised its details. Mr. Gladstone replied.—The second reading of the Bill has passed by 442 against 11 votes.—In the House of Commons last night, Mr. Grant Duff, in replying to Sir David Wedderburn, said that it was intended to entrust the construction of State Railways to the Public Works Department, now being re-organized for its new duties. He added that the Home Government would not interfere with India in its selection of Engineer officers for railway work.—Mr. Cardwell replied affirmatively to a question as to whether he intended to give 25 Lieutenant-Colonelcies, 50 Majorities, 100 Captaincies, as promised in the army estimates, in accordance with the professional claims of officers, pursuant to precedent (established in 1866).—The petition asking for a decision by a judicial tribunal relative to the disputed balance of the Kirwee Prize Money, has been presented by Earl Derby in the House of Lords, and by Mr. Goldney in the House of Commons.—Kmmi (sic), of the Irish Bar, has been appointed Judge of the Supreme Court.—In the obituary of the week the following names appear:—The Marchioness Tweeddale, General Lester, and Sir Henry Light.—A duel has taken place beetween Prince Henry of Bourbon and the Duke of Montpensier. Three shots were exchanged, when Prince Henry was shot in the forehead and killed instantaneously. —Count Montalam is dead

14th.—Mr. Gladstone has announced the introduction, on Thursday next, of a Bill for the better preservation of life and property in Ireland. It provides in certain districts for the summary trial and punishment of persons found in possession of arms and gunpowder, without previous reference to Juries. It is proposed to exercise a special control over persons out at night, to afford compensation to the victims of outrages—or reactive facilities (sic) for obtaining evidence—The Bill authorizes the special repression of Press offences.—The *Candia* with the outward Indian Mails left Suez for Bombay on the 14th instant at 1 A.M, (7 hours after contract time.) The Bombay Mail of the 19th ultimo was delivered in London to-day.

PASSENGERS ARRIVED.

Per *Behar*, 12*th*:

From Southampton—Miss. Watling, Mrs. Redcliffe, Dr. and Mrs. Boustead, infant, and child, Miss McKenzie, Master McKenzie, Major and Mrs. Bishop, Mr. P. Keelan, and Mr. B. Chave.

From Marseilles—Mrs. Hetch, Commander Wells, R. N., Captain Carpendale, Mr. Ferris, and Miss Ferris, Mrs. Sassoon, 2 children, 2 daughters, 2 sons and 3 native servants, Mr. Gilbert, and Mr. Sim.

From Suez—Col and Mrs. Hamilton, Mr. Newnham, and Mr. Palmer.

From Aden—General Tremenhere, Miss, Tremenhere, and 3 native male servants, Mr. Smith, Mr. J. Hector, Mr. Miles, and Said Ahmed and Buracho.

PASSENGERS SAILED.

Per *Sumatra*, 12th:

For Southampton.—Mrs. Martin and child, Captain C. E. Armstrong, Captain and Mrs. F. N. M. Maynard, Mr. and Mrs. Rowel and two infants, Ensign A. W. Therringham, Miss. Mary Carpenter, Mr. Jochmus, Mrs. Dangerfield and infant, Messrs. J. Sheldon and M. Sheldon, Staff Assistant Surgeon Peppin, Lieutenant W. B. Hemans, Dr. Morton, Mr. and Mrs. Watt, Mr. Petford, Dr. Buckell, Mr. E. E. Rogers, Mr. Ward and three children, and Captain and Mrs. Hoyes.

For Marseilles.—Mr. C. M. Hogg, Mrs. Kirton, Mrs. R. G. Leeds, Mrs. Harris, Colonel H. J. Vincent, Lieutenant-Colonel S. J. Hire, Mr. Fendall Thomson, Mr. and Mrs. Warren and child, Miss. Braddell, Mrs. Robinson and child, Mr. Gardner, Mrs. W. W. Anderson and infant, Mr. Seton, Captain Jopp, Mr. H. Badham, Lieutenant Moir, Captain and Mrs Hewett, and Mr. Cooke.

For Suez.—Mr. and Mrs. Henfrey, Mr. J. C. Marillier, Mr. Ranken, Lieutenant-Colonel and Mrs. Chas. C. Johnson, Mr. W. H. Edwards Mr. R. V. Cockerell, Mr. William Arbuthnot, Dr. Dougall, Mr. and Mrs. Larminié, Mr. Joseph Gudenus, Lieutenant General Straton, Miss Moller, Sir Rutherford and Lady Alcock, Mr. E. A. Thorburn, a lady and friend, Mr. Myline, Mr. and Mrs. Reel, Mr. George Jackson, and Mr. E. Tanner.

For Malta.—Messrs E. A. Stevenson, Wittich, Joseph Mays, Emerton, J. Dallas, E. W. Beckingsall, and Tronson.

For Gibraltar—Signor Silva de Costa, lady and child.

Destination not fixed—Colonel and Mrs. J. M. L. Farrington and two children, Mr. Newburn and friend, Mrs. Wilkinson, Mr. and Mrs. Turnbull, Mr. and Mrs. A. V. Palmer, Miss Trevelyan, and Mrs. Gibbons.

Per *Magdala*, for Suez, 14th:

General and Mrs. Blake, Mrs. Campbell and 5 children, Mrs. Cardew and 3 children, Mr. Mrs., and Miss Shakespear and 3 children, Dr. and Mrs. Jameson and 3 children, Rev. Mr. and Mrs. Calderwood and 4 children, Captain Higginson, Captain Sanderman, Mr. Merrington, Colonel Jackson, Lieut McNeal, Mr. Elliott, Major, Orchard Mr. Brown, Mr. Fromm, Lieut Darby, Mr. Easton, Dr. Fitzgerald, Mr. Abbott, Mr. Whitney, Rev. A. W. Irvin, Mr. Hartmann, Mr. Saunders, Mr. Brook, Mr. and Mrs. Cairns, Miss. Higgins, Mr. Carr, and Mr. G Weberlin.

DOMESTIC OCCURRENCES.

DEATHS.

MACDONALD—At Madras, Feb. 24, Simon Nicolson Macdonald, of the Bank of Bengal, Calcutta, third son of the Rev. John Macdonald, late of Calcutta, aged 26 years, deeply regretted.

GROVES—March 4th, at Coonoor, John Groves, Esq., aged 66

BUTTERS—March 16th, at Bombay, the wife of J. D. Butters G. I. P. R., deeply regretted.

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Miscellany.

—In a paper read before the Royal Astronomical Society, Mr. R. A. Proctor says: "I regard the Milky Way as simply the condensed part of a spiral of small stars, which has been swayed into its present figure by the influence of large stars,—the lucid stars seen in the Milky Way. The myriads of small stars not lying in or near the Milky Way must yet belong to the same system, and in some instances seem to obey somewhat similar laws of aggregation. The nebulæ, so far as the evidence from probability extends, would appear to be groups formed from among the stars that have not fallen under the influence of the large stars which have brought the Milky Way spiral to its present figure."

—The *Chr. Intelligencer* contains a notice of the Reformer Dayananda Saraswati who was preaching a return to the Vedas, at Benares, and of a public disputation: "The public disputation took place on the 17th November in the house where the reformer was staying. As soon as the Rájá of Benares arrived, the discussion commenced by Dayánanda asking pandit Tárácharana, the Rájá's court pandit, who had been appointed to defend the cause of orthodoxy, whether he admitted the Vedas as the authority. When this had been agreed to, he requested Tárácharana to produce passages from the Vedas sanctioning idolatry, Páshánádipujanalit (worship of stones, etc.) Instead of doing this Tárácharana for some time tried to substitute proofs from the Puránas. At last Dayánanda, happening to say that he only admitted the Manusmriti, Sárírakasutras, etc., as authoritative, because founded on the Vedas, Visudhánanda, the great Vedantist interfered, and quoting a Vedánta Sutra from the Sárirakátras asked Dayánanda to show that it was founded on the Vedas. After some hesitation Dayánanda replied that he could do this only after referring to the Vedas, as he did not remember the whole of them. Visudhánanda then tauntingly said if he could not do that, he should not set himself up as a teacher in Benares. Dayánanda replied, that none of the pandits had the whole of the Vedas in his memory. Thereupon Visudhánanda and several others asserted that they knew the whole of the Vedas by heart. Then followed several questions, quite unconnected with the subject of the discussion, but put by Dayánanda to show that his opponents had asserted more than they could justify. They could answer none of his questions. At last some pandits took up the thread of the discussion again by asking Dayánanda whether the terms pratimá (likeness) and purti (fulness) occurring in the Vedas did not sanction idolatry. He answered that rightly interpreted, they did not do so. As none of his opponents objected to his interpretation, it is plain, that they either perceived the correctness of it, or were too little acquainted with the Vedas to venture to contradict it. Then Mádhavachárya, a pandit of no repute, produced two leaves of a Vedic MS., and reading a passage* containing the word 'Purána,' asked to what this term referred. Dayánanda replied: It was there simply an adjective, meaning 'ancient,' and not the proper name. Visudhánanda, challenging this interpretation, some discussion followed as to its grammatical correctness; but at last all seemed to acquiesce in it. The Mádhavachárya produced again two other leaves of a Vedic MS., and read a passage† with this purport, that upon the completion of a yajna (sacrifice) on the 10th day the reading of the Puránas should be heard, and asked how the term 'Purána' could be here an adjective. Dayánanda took the MS in his hands and began to meditate what answer he should give. His opponents waited about two minutes and as still no answer was forthcoming, they rose, jeering and calling out that he was unable to answer and was defeated, and went away. They might certainly have allowed him a little more time, but it is evident that he was puzzled as to an answer; and the answer which he afterwards published in his pamphlet,—that to the word Puràna was to be supplied vidyá, (science) meaning puráni vidyá,) that is the Veda—is not very satisfactory. There can hardly be much doubt that the eighteen Puránas are really referred to in that passage; but as it is out of a Bráhmana of the Sámaveda, and that contains many modern additions, its value would after all be not much in the eyes of non-Hindus, and I suspect, even of Dayánada; for he once admitted to me that the Bráhmanas did contain modern interpolated portions, and that any passage sanctioning idolatry, was to be considered, as such, a spurious portion.

"The reformer is not unacquainted with Christianity. He has read the Gospels, though I do not think very carefully. I had some conversation with him about it. But at present his mind is too much occupied with his own plans of reformation, to give any serious thought to the investigation of the claim of another religion."

—Peshawur Mission; Seventh Report: "In 1853 an officer of the Indian army anonymously gave the sum of ten thousand rupees for the establishment of a Church Mission at Peshawur. At that time Sir Herbert, then Major Edwardes, was Commissioner of the Division. Although there were many who looked upon the establishment of such a Mission amongst so bigoted a race of people with suspicion and alarm, Major Edwardes' high sense of duty to his God and to his conscience enabled him to come forward nobly and bravely in support of 'a Mission to the souls' of men in the very district of which he became so distinguished a ruler. He called a public meeting and consented to become Treasurer of the funds raised. Sir Herbert's manly and Christian speech on that occasion has been reprinted."

"The Peshawur Missionaries believe that they may truly say that the decided Christian part he took in the affairs of this Mission never lost him a friend amongst the very people whom he wished to convert. They believe that no European has been more feared, honoured, and trusted by the Afghans, and that to the present moment no name is so universally known, respected and beloved amongst the people of Peshawur and the surrounding district as that of 'Colonel Edwardes Sàhib.' The words which concluded his Missionary speech were then uttered in faith, but we are now after the lapse of time able to look back upon the past and see how true they were. 'We may be quite sure we are much safer if we do our duty than if we neglect it: and that he who has brought us here with his own right arm, will shield and bless us, if, in simple reliance upon Him, we try to do His will.'

"It was this *Christian* ruler who held the bigoted Mahomedans with a firm hand during the terrible mutiny of 1857."

"There have been six adult baptisms during the year; including three pupils of the Mission school, a man who had formerly been a teacher in a Government village school, and a woman: also the person whose case is mentioned in Mr. Ridley's report. It is a remarkable coincidence that this man should have received his first religious impressions from having witnessed the daily Christian life of that great man whose death we now lament, having been his faithful servant for many years. As soon as he heard of Sir Herbert's death he decided to become a Christian."

"Although there has been some increase in the number of the native flock both by baptisms and new arrivals from other Missions, still the total number has been reduced by the departure of some members to other stations."

"At Kapurghurree I was entertained (says Rev. Mr. Hughes,) by an old Khán who had often partaken of the hospitality of the Mission at Peshawur. The old man and his seven sons gave me such a warm reception that I decided to spend the Sunday there. The Khán did everything he could to make me comfortable and invited several Maulvies to meet me. They were liberal-minded men and we were able to converse for many hours on the relative claims of our respective creeds.

"They admitted that the Christian Scriptures in our possession were authentic and genuine, but insisted that they were abrogated by the Korán. They found however that their admission of the genuineness of our present Scriptures involved them in difficulties from which they could not extricate themselves, and when they found that I quoted passages in proof of the divinity of our Lord, they would gladly have withdrawn their admission that they received the Christian Gospels as genuine. They took copies of the Mízán-ul-Haqq and promised to study the subject."

"At one place I met with an Afghan who had just withdrawn his name from his Regiment, although he was only within three months of his pension. His sole reason for doing so was that during a severe illness the Maulvies told him that if he died in the service of the infidels he would not enter heaven. When I saw him he was convalescent, and he openly declared that he had been made a dupe of. This man was one who had served before Delhi and done good service, and yet such is the power of the Mahomedan priesthood that they can make the most faithful Musalman unfaithful to his country by working upon his religious feelings."

"Falling in with three rustic looking youths I drew them into conversation and before parting invited them to be my guests: they assented. One day looking over the school one of the three who could neither read nor write expressed a wish to learn. I told him I would give him food and shelter if he was anxious to learn, and he accepted the offer. Soon after during the school holidays he went to his home about 50 miles distant, and on his return brought with him a couple of friends who also wished to stay here and read. From the beginning they lived in my compound amidst the few Christians who are teachers, and with them they daily came into family prayers. Only the barest subsistence was given them, a stated measure of flour which cost the Mission three rupees per month for each. Thus was formed a kind of boarding school.

"After about four months had passed, one evening one of the lads, the youngest, about 17 years old, stayed behind after all the rest had gone out after evening prayers, and said he wished to become a Christian. In reply to the question 'why,' he gave this reason: 'Christians are better than Mussalmans; I am very bad; my heart is evil; I wish to be good and to become a Christian that Jesus Christ might care for me and help me.' After being told that baptism would not eradicate every evil from his heart and that persecution would be sure to follow it, he still earnestly appealed to me for baptism. From that time I gave him regular instruction and was delighted with his open disposition and good behaviour. His diligence was only equalled by his rapid progress. During this time he urged another to seek the same instruction and succeeded. On the 4th Sunday in Lent the first was baptized, and on the 1st after Easter the second. In the meantime several others from a distance joined, but the second baptism frightened all but one away. This one had been reading in the school about a year before he came to me in my compound and had shown himself very bigoted. After a while however the same influence told on him, and on the 4th Sunday after Trinity I baptized him also. He is the oldest of the three and the best educated, being able to pass a stiff examination in Urdu and Persian and a very fair one in English. *It is no easy thing for a young man of 24, of very good family, a Musalmán, to stand up beside the Missionary, when preaching in the bazárs of Peshawur; but this he has done with me several times during this dreadful cholera season

—*New York Observer*; *city of Mexico, Nov.* 25, 1869: "In September I wrote you an account of the extraordinary religious reformation in progress in this long-abused and long-neglected country. During the two succeeding months, I have been a regular attendant at one of the Evangelical churches, have sought every means of correct information on the subject, met with a number of the active leaders in the movement, and am more than ever convinced that it is such a one as to enlist the deepest sympathies and most generous aid of all American Evangelical Christians. The number of congregations in this city and surrounding country is now 24, besides Sunday schools and a dozen or more infantile associations of 12 or 15 persons each, who meet for prayer, reading the Scriptures and mutual instruction in the doctrines of Christianity. In various parts of the republic, especially in the State of Zacatecas, are other congregations. But perhaps the most remarkable is in the large city of Puebla, ever regarded as the most fanatical place in the whole country. It has been a place famed for the immorality of its priests and its intolerance.

"But, even in that place, a native Mexican Evangelist, within the last month, entered and boldly erected the standard of the reformation, a proceeding considered by many as hazardous to his person. Yet, to the astonishment of all, the dismay of pharisees and the joy of honest men, he has already a church of 70 members, and private citizens have made a bona-fide title to a church building and lot for the Reformed Church. On a late occasion, some of the lower class, instigated, as a matter of course, by the doers of evil, who tremble at the approach of light, attempted to stone the house then used during worship, but their leaders were promptly arrested by the police."

*Nov. 23. This young man has to-day died of cholera.

* *Brâhmana nâthâsah purâṇani.*

† *Yajnasanâptoi satyan dasame divase purananam patham srinwyat.*

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DEAD TO SIN

(BY G. F. TRENCH.)

Let us take from nature a familiar illustration of this great change, this wonderful transition from the bondage of sin to the liberty of the service of God.

In stagnant pools and marshy grounds there is found beneath the water, inhabiting the soft mud at the bottom, a little animal, a kind of grub. In appearance it is excessively ugly, loathsome, and repulsive. At a certain stage of its existence, it is observed that it rises from the mud, and begins to move about beneath the surface of the water. Bye and bye a hideous little creature emerges partially from the water, the outer shell of its body opens and expands, and forth from the filthy covering flies out, glittering and sparkling in the sun, the swift and beautiful dragon-fly. What a change! What a marvellous transition from mud and filth to sunshine, from stagnant cess-pool to clear air, from hideousness and deformity to elegance and beauty, from sluggishness to ceaseless activity, from crawling to soaring, from darkness to light, and yet it is still the same creature, and not another. It is a miracle in nature, something like the miracle of the new creation of which we need all to be the subjects.

The filth and darkness of sin, the abasement and degradation in which man in the flesh finds himself so thoroughly at home, does not befit the man in Christ. When, by union with Christ on the cross, the carnal nature gets its death-stroke, then is the new-born spirit free to leap from its earthly, fleshly, bondage, into the happy liberty of God's house and service.

Then he is and may be free in the power of the Holy Ghost, and by virtue of his new life in Christ, to walk in the Spirit, and not fulfil the lusts of the flesh. In the words of Rom. viii.: "He is not a *debtor* any more to the flesh, to live after the flesh." All his indebtedness ended at death, and the flesh has no claim on the new man.

It reminds one of the change in the condition of the children of Israel, when they had come forth from Egypt and crossed the sea. There they had been in bondage, crushed beneath the heel of their hard taskmasters, and powerless to resist his will. Once across the borders of that land, they were Egypt's slaves no longer. Egypt might pursue to recover her victims, and seek to enslave them again; but their relative position was changed, never to be re-established. So sin is the Christian's enemy; but not his master. The Christian is not debtor to the flesh. Sin may and does pursue to recover again the allegiance of his former bondsman; but the captive is free for ever, and never again need return (though alas! he sometimes does so) to render the submission demanded. Can you fancy the dragon fly, once it has tasted the sweetness and fragrance of the bright atmosphere above, return to grovel in the grub-shell of its former existence, and to sink its flashing wing beneath the filthy element from which it had escaped. No! it is unnatural and impossible. Or can you picture to yourself the returned prodigal, who has felt upon his neck the warm tears of his forgiving father, and trodden the welcoming courts of the paternal mansion, tasted the rich feast, and sung with the rejoicing friends, clothed in the garments of salvation, and decked with the ring of love unchangeable; I ask, can you picture to yourself his bethinking himself, amid such scenes, of the far country where he had been, and turning his back again upon all this superabounding blessedness, to become a ragged swine-herd, filling his famished belly with the husks he filches from their troughs? If you can, then you may have some idea of what it is for a Christian to yield himself again to the services of sin, having once escaped the corruptions that are in the world through lust.

But even this wonderful illustration, strong as it is, falls short of the truth; for the prodigal had not died or been re-created, which, as I have shewn, is the teaching of Scripture with regard to us; and what language, then, have we to express the shocking enormity of sin in a Christian? That one who from being born and conceived in sin, should, through death with Christ, have ended that existence, and through resurrection with Christ have been recreated in righteousness and true holiness; and then, this being so, that such a one should sink the holy nature he has received beneath the putrid waters of fleshly indulgence, and drag his body, thus become the temple of the Holy Ghost, through the mire and muck of carnal lusts. Oh, here is a spectacle foul enough, one would think, to shock the most blunted sensibility, and quicken the most seared and deadened conscience to indignant remorse.—*The Latter Rain.*

THE FIRST CENTURY AND THE NINETEENTH.

(*By a Calcutta Missionary.*)

In thinking over the matters involved in recent discussions upon the state of our mission, and when contrasting the general barrenness of modern missionary effort with Paul's vast success everywhere, and with the successess of men every way inferior to Paul in that first age of the gospel, I have tried to account to myself for the strange difference in result between those early labors and what we now witness. Why was it that the gospel took an immediate effect then, in a large number of cases, which it does not appear to take now, in converting to the Christian faith and profession both Jews and idolatrous heathen? Apart from the mystery of the divine purpose, can we find any probable reason for this great difference of result? Between the first preachers of the gospel and modern missionaries there are of course many obvious and acknowledged differences; but they are not all, I think, to the disadvantage of the evangelists of our day. What a great advantage, for instance, printing gives us now, with our consequent ability to put into the hands of converts or enquirers the full sources of all we ourselves know of divine truth, thus rendering them independent of oral teaching, so much more speedily and surely than was possible when no written gospel and no written standard of apostolic truth were in existence. On the other hand, we do not now speak with new tongues or work miracles; but perhaps we know too little of the nature or frequency of these marvels in the latter half of the first century, to be able to estimate their importance in contributing to the success which the gospel then achieved.

We believe that the great doctrines preached by our missionaries are those which the apostles promulgated, and that Christ crucified is to-day as at the beginning, the great theme of every true evangelist. There *was* a most important element, however, in the early proclamation of salvation by Jesus Christ, which, if not altogether unknown now, has not, it must be admitted, the prominence and the power which were given to it then,—I mean the doctrine of the PAROUSIA,—that expectation of the speedy re-appearance of the Lord, which underlay every department of the primitive Christian life and more especially that of the evangelist. Paul describes the Corinthian converts with warm satisfaction, as "anxiously looking for the revelation of our Lord Jesus Christ," and he quotes the Syrian phrase, *Maran Atha*, "Our Lord comes," as their familiar watchword. His description of Christ's coming, and of the glorious resurrection of dead saints which is to attend it, may shew us how near the event was to his apprehension. 'Lo,' he says, 'I tell you a mystery: we shall not all of us sleep; but we shall all be changed," &c. One of Paul's converts had no complex body of divinity to master, no elaborate system of faith and morality to acquire knowledge of. A very few facts sufficed to influence his life to the effect of a through transformation; but those facts were none of them remote. Those which were past were fresh in men's memories, and those yet to come appeared to be close at hand. Jesus had, only a few years previously, appeared in Judea,—had attested his divinity by mighty works,—had shown the love of God in a life of purest self-sacrificing benevolence, —had been crucified as an atonement for all who would receive him as their Saviour,— had risen from the dead, and been seen by many who still bare their testimony to the fact,—had ascended up into heaven,—and was soon—none could say how soon—to come again, and to reign with his followers in never-ending glory. How wondrously impressive must such a gospel have been, when urged with the fervid vehemence of men perfectly assured of the truth of what they uttured, and who had every interest in life bound up in it! Can we wonder that, though the philosopher derided it and the bigoted Jew would admit none of its facts, multitudes of those who heard it, both Jews and Greeks, gave a hearty reception to the message? It was not, like much modern preaching, a demonstration of the superiority of one system of religious belief over another, either in its evidences or its fruits; nor was it simply the endeavor to exalt the falicities of the world after death, so that, in view of them, present loss and distress might be accepted. It was the announcement of a heavenly system of politics, if I may so express myself,—a divine rule,—at once pure and godlike in its present purposes and results, and speedily to become triumphant over every form of power and evil in the world around, by virtue of the great final interposition. Jesus was now really Prince of the kings of the earth, and seated at the right hand of God in heaven; but in a very little while he would visibly assume his power and would reign with his now depressed followers over all the world. The thought of this imparted confidence in the midst of all their afflictions, and enabled them patiently to endure. Such was the Christian life which Paul describes in writing to the Thessalonians, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come." If it had then been thought possible that Christ's coming might not occur for "fifty million years," as Mr. Spurgeon is reported to have said recently, I wonder whether even Paul's preaching would have been followed by equal success!

It may probably be objected against this representation that it seems to attribute the power of apostolic Christianity, not to the truth it revealed, but to the error with which the first preachers unconsciously combined it. I have no sympathy with such an opinion as that; and he who shall affirm it, will have to explain how it was that the gospel survived the disappointment of the mistaken expectations of its first age, and how it is that it lives and mightily influences the world now that so many ages have passed without the arrival of that great catastrophe which is to complete it. I know not that it is any just discredit even to an inspired apostle that in this respect his anticipations have not been realized. Is it strange that in regard to a matter not revealed, his thoughts were not as God's thoughts, or that he failed to estimate duly the vastness of the divine purpose in Christ? The apostles were all Jews, and the popular Jewish expectations of the Messiah were in only very small part fulfilled in the suffering, life and death of Jesus. Those events pertained chiefly to his humiliation, in regard to which but little attention was awakened before the incarnation. But the great complement to the suffering life, was the glorious reign of Christ. When he returned to triumph over every adversary, the confidence of his followers would be justified before the eyes of the world. What marvel then if the partakers in his humiliation looked eagerly for the glory which was to confound his enemies and theirs, and in which they also were to share? And whilst the precise period of Christ's coming was hidden in the inscrutable counsels of the Father, and they were left without any authoritative guide in their conclusions regarding it, how much there was to induce them to think even as they hoped, that the day was close at hand! Ungodlines and unbelief, conflict and persecution, as they made the need of Christ's presence ever more apparent, so also appeared to be an insolent defiance of his power, which must provoke his more speedy coming; and thus as the troubles of that distracted age grew more intense, the expectation that the Lord was at hand naturally became more eager and positive. That expectation was not verified; but who can fail to see what a spirit it imparts to those whose minds entertained it? Certainly we should take it into account when we compare the character and effects of primitive with those of modern evangelization. How different is our standing in relation to the truths we speak of from that of apostolic men! The events which they could speak of as eye-witnesses have for us receded into the dim distance of remote antiquity, and the catastrophe which they announced as imminent and at the very door, we with our long experience of delay, commonly project onward into a period when we ourselves shall have been for ages sleeping in the dust. We have, it is true, our compensatory advantages in the history of Christianity, in the testimony eighteen centuries have borne to its transcendent excellency, and in more extensive views of the redemption which is in Christ Jesus; but who can doubt that our convictions are far less intense and vivid than those which prevailed in the first age of the gospel, and that our preaching has in it less of startling and awakening fact, and less of motive immediately affecting men's appreciation of all the objects and conditions of the present life?